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REVIEW.

"PROFESSION IS NOT PRINCIPLE;" *A Work re-printed in New-York from a late Edinburgh edition.*

The age of open infidelity is past. The evidences in favour of divine revelation have at length prevailed. They have so far found their way to the understandings and consciences of men, that it is no longer creditable to endeavour to set them aside. Still, the modes of reasoning from the scriptures are various and contradictory. Some persons reason from detached texts, as if the connexion were of no consequence; others select and bring together passages, the literal and obvious import of which, appears, at first thought, to convey opposition of meaning, as if the scriptures were in reality, to be treated no better than witnesses in court, where the *balance* of testimony alone, can guide our decisions. Another class of commentators would persuade us that the present translation does no justice to the original; and still another, that interpolations have become so frequent, as to throw great uncertainty on all our reasonings. Now we have no hesitation in saying, that these methods of proceeding are the legitimate offspring of infidelity at heart; and however much we may see of profession in these matters, we are compelled to say with the writer before us, that it is profession without principle.

But infidelity is much more subtle than this in its operations. It frequently begins by recurring to the scriptures as documents of unquestionable authority, and endeavouring to ascertain their true import. Soon, however, some truths are noticed which are altogether at variance with the inclinations of the carnal heart, and these must, in some measure, be explained away; some doctrines are inculcated which involve mysteries, the unfathomable depth of which, is too much for the pride of human intellect; and these, by dint of metaphysics, must be compelled to stand forth in the most visible and intimate connexion with each other, as if the very attributes and counsels of the Eternal, could be grasped by the comprehension of a worm of the dust of his footstool. A depraved heart is the root of infidelity; and the disbeliever, however he begins his task of investigation, will, sooner or later, unless arrested in his progress, travel the downward road till he departs from every thing but the Christian name. The name, however, for credit's sake, must be retained: Conscience, perhaps, urges the claims of consistency so far, the forms of worship retained and that the externals of duty are performed; and not unfrequently do we witness something not unlike the sincerity of devotion, where there is yet an utter denial of all the distinguishing doctrines of the gospel. There is here, apparently, something more than profession—something resembling even the fruits of principle, while yet, all is empty and hollow within.

Once more; it not unfrequently happens, that after the rejection of some one of the leading doctrines, the rest, by the aid of a little sophistry, can be so moulded and wrought up into a system of belief, as to presume to claim the merit of truth and consistency; and to challenge competition with all other systems of belief:—and many a simple heart is taken in this snare. The doctrines are difficult of comprehension, it should seem; and who is there that would not look over one solitary mistake where every thing else is right! We cannot for a moment, doubt that many a sincere Christian has been thus misled, and induced to unite himself with those whose real, internal feelings of heart, are as different from his own, as light is from darkness. And, if the real followers of the Redeemer are thus separated by names that imply different modes of belief, how natural is it for others to think that the difference of creeds is a mere trifling consideration?

Here we are presented with a most fruitful source of error and infidelity. Persons that choose to think little of the subject, find a ready excuse in the conflicting opinions of professing Christians. Firmness in the truth, is construed into obstinacy and illiberality: orthodoxy is but another name for bigotry: the most sincere and ardent piety is stigmatized with the charge of fanaticism; and the whole subject of religion becomes in time, to be treated with entire levity and indifference. This most *refined and genteel* form of infidelity, has however, been baptized with the Christian name; and it now unhappily, forms the principal religion of the gay and fashionable world. This portion of mankind are for the most part, deaf to argument, and insensible to the peculiar claims of vital religion; and perhaps the present rage for light reading, is the only circumstance that can be seized upon for the purpose of conveying religious truths and impressions to their minds.

Hence, the existence of those anomilies entitled *religious novels:* "The World without souls;" "The Velvet Cushion;" "The Invisible Hand;" "Happiness; a Tale for the Grave and the Gay;" and a variety of other works of less note, have doubtless found their way into the chamber of many an individual, who would have spurned at every thing like a regular system of Divinity, or a treatise on the practical duties of christianty or internal exercises of the renewed heart. Of a character similar to those, is the little volume before us, and we are happy to say that we have perused its contents with much satisfaction.—The work is written somewhat in the dramatic form; and the personages embrace considerable variety of character: but every thing is made subservient to the cause of pure religion. If the light minded are introduced, it is that they may receive impressions of seriousness: and if disbelievers are occasionally allowed to speak for themselves, it is not that they may prevail against the truth, but that they may eventually be confounded and put to silence. The writer does not dwell on sectarian distinctions: he begins and ends with the heart. Popular objections are obviated, and religion is made to appear in her own fair form, lovely and inviting.

Works of this description, ought by all means to be free from literary defects, if they are expected to make their way among the ranks of fashionable literature; and this is a circumstance which we apprehend is in general too little thought of. Even the work before us, though written in the main, with considerable taste and ability, is greatly injured by a species of literary carelessness, that should never to be tolerated. We allude to a stiffness in the dialogue, which prevails throughout the *forepart* of the volume—particularly do we object against the almost perpetual recurrence of the phrases "No, Howard, "No, Conway," My Dear Howard, "Yes, my Dear Conway:"—This is quite too much.

But whatever literary defects the work may contain, and they are chiefly in the forepart of it, we are persuaded that the Christian reader will be gratified with its perusal. The writer recognizes but two kinds of religion, and these he designates by the opposite character which they give to even the most hidden and secret exercises of the heart.

BIOGRAPHICAL NOTICE OF THE REV. PHILIP MELANCTHON WHIFLPLEY,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN THE CITY OF NEW-YORK,

From a Funeral Sermon preached in that Church on the 26th of July, by Rev. Gardiner Spring, D. D.

REV. PHILIP MELANCTHON WHELPLEY was the son of *Rev. Samuel Whelpley*, a respectable clergyman of the commonwealth of Massachusetts. He was remarkable from the first dawning of his boyhood, for an early maturity of talent, from which his friends argued the happiest consequences. His avidity for knowledge and taste in the selection of its purest sources, were observable at an age when other boys are usually governed by instinct and animal feelings only. His aspirations after excellence were as ardent as they were laudable; and it was evident to all observers, that he was to be a scholar and a man of literature, whatever else time might, or might not make of him. No unpropitious circumstances could repress his spirit of inquiry—no other avocations prevent his mingling with the learned who had left their intellect at least, enshrined and vocal in the temple of human science. I might indulge myself at large upon this portion of his character and history, if every thing of this sort in this solemn moment, did not seem to me comparatively worthless.

The natural disposition of our departed friend was singularly composed, and well balanced; his temperament full of kindness; his heart true and firm in its attachments; and his feelings admirably regulated towards those who differed from him in judgment, and who in the cross currents of this life might run counter to him, as he was steadily pursuing the path of apparent duty. The Apostle Paul notes the want of natural affection among the highest crimes. In our brother, the ardour and faithfulness of natural affection were in the highest degree observable; and were it proper, I could here refer to facts which evidence a filial sentiment, that are rarely surpassed.

But the place in which I stand warns me against dwelling upon what are at best but mortal characteristics. I hasten to speak of what defined his character in the sight of God, and stamped it with excellence for eternity. Religiously brought up as he was from his infancy, his training led to more than a quick moral sense, until about his eighteenth year, when God was pleased to send his law in its power, as a sharp sword into his heart, and he became under the ministry of *Rev. Dr. Richards*, in Newark, the subject of pungent and lasting convictions. I have heard him speak of this period, and these convictions, with a modesty and diffidence that were most exemplary and gratifying. In a revival of religion in the first congregation in that town, which took place shortly after this, he found that the Lord was nigh, not only to convict and to bruise, but also to pardon and heal; and, as he humbly hoped, he then submitted himself to the righteousness of God as a sinner, and sought and found mercy in the Redeemer. His evidences of conversion were ample, and he was received into the communion of that church a few months after.

From this period, his friends earnestly desired the consecration of his talents to the work of the ministry; and the spirit of God as we believe made him feel, "wo is me if I preach not the gospel." He pursued the necessary preparatory studies, and was licenced to preach by the Presbytery of Jersey at the early age of nineteen.

It was among his earnest wishes at this time, to devote himself to the work of a missionary of Christ to foreign lands. A lively zeal possessed him to bear the standard of the cross far away into the lands of the aliens, to bring them under the saving dominion of his Lord. With a happy emulation of the example of *Brainerd*, he would have prayed to become a star, where the wilderness embosoms in its darkness the path of life, and the tomb of death to its wandering inhabitants. But the providence of God set up insuperable obstacles to the fulfilment of these wishes, and led him to make his first essay in the work of a minister of Christ in the spot where I now stand. He was then not twenty years of of age, and you remember the enchanting appearance of his youth, the gracefulness of his manner, the elegance of his diction, the melody of his voice, and the eloquence of his thought.—For myself, I must confess I have never known the man who filled the sacred desk with more propriety than he filled it, or who in the judgment of an intelligent and refined auditory, was more deservedly popular.

You soon selected him to be your pastor. He came a stripling into this most arduous field with only the God of David for his sufficient support. The rest you know. You know all the trials of his life, the circuit of his labour, the measure of his success.—But you do not know the tears with which his couch has been watered, while he lamented over such multitudes who rejected his message; while he bewailed the lethargy of professors of Christ's name among you, while he saw evils he could not remedy, and poisons circulating which he knew must kill. You can never know to the true extent, how his heart rose in inexpressible emotion, when he felt the weight of his responsibility, and saw so many in this ancient fortress of the faith, in the condition of the church at Laodicea, and liable to the same commination. At length it pleased God to hear his prayer, and about two years since, there was a partial outpouring of the Holy Spirit upon this people, over which we trust there was joy in heaven. But the harvest was short. The season and approach of yellow fever turned this part of our city into desolation, and when the time of labour returned, the soil had hardened, and little fruit was subsequently reaped from all the seed that was sown. Still, the spiritual interests of this church daily improved, and your pastor became more abundant in labours. Since that time until he was suddenly arrested, the concern of his friends and the advice of his physician could not restrain him from working while it was called to-day. He has answered already for the manner, you are yet to answer for the effect of those labours.

But I hasten to the last week of his life. In the month of March he unexpectedly ruptured a blood vessel, and the hemorrhage was so great that his life was considered in immediate danger. He gradually recovered so as to be able to take a journey, but the eventual consequence of this affliction we now deplore. His mind was singularly calm from the first moment, in view of his probable departure. His apprehension of the saving power of the doctrines he had inculcated was unclouded, and his confidence in Christ, our righteousness and strength, unshaken.

During the few days just before his death, he continued to express himself with unabated hope in the fountain of mercy which Christ has opened by his own blood. When apprised of his immediate danger, he said, "his own hopes of recovery had been feeble;" and when questioned as to his present views of this world and the next, he said, that "though he could not boast of an unusual share of animal courage, yet he feared not the approach of death, if his labours were ended." At this period his mind appeared more than ever to be tenderly exercised for the spiritual welfare of his charge. He remarked that "if it were given to him to see the Spirit of God once poured out upon this church, and he could be in a frame of mind suitable to it for a season, then he could gladly depart." Upon being asked in what peculiar aspect the heavenly world appeared to him now and what encouraged his hopes, he remarked that "the God of our Lord Jesus Christ, the Father of glory, made known the hope of his calling, and the riches of the glory of his inheritance in the saints, and his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."—Among his dying exercises, the reading a portion of the 14th chapter of John's gospel had a place; and he again said, "he had no desire to remain, if his work was concluded."

Upon being asked three days before his death, as to the clearness of his views and hopes, he communicated, that "although his mind was not filled with any distressing doubts, yet he had not that fulness of consolation which he desired." But the shadows gradually departed as he approached the light of eternity: until toward the close of life he used the strong language, that "*he had not a doubt.*" Among his last expressions, he was heard to say, "The Lord Jesus is near. The will of the Lord be done!"

His patience in his sufferings was wonderful; and the most delightful *humility* characterised his dying thoughts. Indeed this humility—this meek, submissive frame of soul—this child like receiving the precious consolations of the gospel, and foretastes of the kingdom of heaven, are particularly to be noticed. He spoke of "his own unworthiness as a sinner"—of the "great imperfection with which he had served his Master," in most affecting terms; but said his "desire was rather to depart, if it were God's will."

He retained his consciousness, and the perfect exercise of his faculties to the last instant of time that the soul inhabited its clay; and the love of Christ, and peace of God, and light of heaven, rested on him with increasing brightness to the latest moment.

When he took his farewell of his babe, and could do no more than lay his hand upon it, with strong emotion he uttered, "God be his father for ever and for ever!" And when he parted with his wife, and could no longer speak, he took her hand and pressed it, and pointed with the other to heaven.—And thus he died!

Yes, thus he departed, in the 30th year of his age, leaving a wife and two children, a numerous circle of relatives and friends, a beloved church and congregation, to bleed at the heart, at each remembrance of his removal. God grant his blessing and guidance to the two little ones, before whom in the course of life, all dangers and trials stand! May the end show that the bosom of the church and the rest which Christ hath purchased remain for them!

But enough of this interesting and melancholy review. However precious his memory, his excellences as a man, and a minister of the gospel, do but embitter the cup which our heavenly Father calls us to drink. "The Lord gave and the Lord hath taken away, and blessed be thename of the Lord!"

THE GRAVE YARD.

Most of our readers will recollect the histories of the "Young Cottager" and the "Dairyman's daughter. The London Baptist Magazine contains an account of a visit to their graves, from which we furnish the following.

Our object was not so much to visit the tombs of the unknown among the dead, as to repair to those churchyards where we could find the sequestered spots devoted to those concerning whom we each could say, "Let me die the death of the righteous, and let my last end be like his!" In such researches, we first found the grave of "Little Jane," in Brading Churchyard, where the writer copied her Epitaph.

"Sacred to the Memory of 'Little Jane,'
Who died 30th Jan. 1799, in the
15th Year of her Age.

Ye, who the pow'r of God delight to trace,
And mark with joy each monument of grace;
Tread lightly o'er this grave, as ye explore
"The short and simple annals of the poor."
A child reposes underneath this sod,
A child to mem'ry dear, and dear to God.
Rejoice, yet shed the sympathetic tear—
Jane, 'the Young Cottager,' lies buried here."

Having transcribed this epitaph, it was natural for us to look back to the important facts on which it had been founded. In the first place, we could not but see that a general maxim of the divine government had been strikingly illustrated; namely, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." Thus, in the case of "Little Jane," the stronger sex was not chosen, but the weaker; concerning whom, almost every Christian church testifies, that God has given them the greater honour as to number, and often as to usefulness. But, the history of "Little Jane" more strongly illustrates the maxim, in her tender age.—God did not wait till her intellect was matured, but made her wise to salvation in her childhood. There is, also, another point in which the forementioned maxim was strikingly verified. In the case of "the Young Cottager," as in thousands of other instances, God has shown his disregard of riches, and honour, and worldly splendour, by his gracious visits to the humble habitation of the poor. On earth, indeed, "there is a generation. Oh how lofty are their eyes! and their eye-lids are lifted up," and, in the view of such persons, "Little Jane" would have been an object of ineffable contempt. But there is no such generation in heaven: when "the Young Cottager" began to seek God, all the heavenly world took a deep interest in her conduct.

Moreover, in the history of "Little Jane," another striking truth also presents itself;—*the extensive usefulness of Christian experience.* Paul informs us, that his experience had its use. Thus he says, "*for this cause* I obtained mercy, that in me first, Jesus Christ might show forth all long-suffering, *for a pattern* to them which should hereafter believe on him to life everlasting." In like manner, the experience of 'Little Jane' has, by Providence, been recorded for a *pattern* to the children and youth of the present generation; and such a *pattern* will it continue to be to millions yet unborn.

"Little Jane" may thus have been, and may *yet* continue to *be* a more successful teacher than many excellent men, who have devoted their lives to the propagation of the gospel. In short, as her experience is likely to be circulated, for ages to come, it is impossible to assign any limits to the benefits that may accrue from the life of that one humble individual.

On the following day, (July 16, 1823,) we visited the cottage where "the Dairyman's Daughter" had resided, and where she closed the days of her pilgrimage. Her mother, we were informed, did not long survive her; and the aged Dairyman, had been dead a few years. The cottage is now occupied by her brother and his wife, both of whom we saw: and, among other interesting particulars, we were gratified with the sight of Elizabeth's Bible; on inspecting which, we saw not only her own handwriting, but that of a succession of ancestors for more than a century before her death. Here was ground for great encouragement to our Bible Societies; for many of the Bibles we now disseminate, may, like that of Elizabeth Wallbridge, pass through the hands of successive generations; and thus our efforts may conduce to the spiritual benefit of many a Dairyman's Daughter, a hundred years hence.

Proceeding over the same ground as the funeral procession had done, we arrived at Arreton Churchyard, where we found, without difficulty the grave we sought. Indeed, every child seemed perfectly familiar with the spot. But it may be necessary to observe, that there are two separate graves, one of which is that of Hannah Wallbridge, who died Jan. 14th, 1800, in the 27th year of her age: and the reader is requested to bear in mind, that Hannah was the sister of that pious individual, who is emphatically called "The Dairyman's Daughter:" it will also be recollected, that the death of Hannah occasioned the first application to the Rev. Leigh Richmond, whose exemplary visits were so amply rewarded, by seeing so much of heaven in an earthly cottage.

The writer of this account must, however, proceed to the Epitaph of the Dairyman's daughter, and which is as follows:—

"To the Memory of ELIZABETH WALLBRIDGE,
'The Dairyman's Daughter,'
Who died May 30, 1801, aged 31 Years.
She 'being dead, yet speaketh.'

Stranger, if e'er, by chance or feeling led,
Upon this hallow'd turf thy footsteps tread,
Turn from the contemplation of this sod,
And think on her whose spirit rests with God.
Lowly her lot on earth—but He, who bore
Tidings of grace and blessings to the poor,
Gave her, His truth and faithfulness to prove,
The choicest treasures of His boundless love.
(Faith, that dispell'd affliction's darkest gloom,
Hope, that could cheer the passage to the tomb,
Peace, that not Hell's dark legions could destroy,
And love, that fill'd the soul with heavenly joy.)
Death of its sting disarm'd, she knew no fear:
But tasted heav'n, e'en while she linger'd here.
Oh! happy saint, may we like thee, be blest—
In life be faithful, and in death find rest."

SUNDAY SCHOOLS.

TEACHERS should answer with caution and precision the questions of their pupils. And should consider and study the subjects of instruction, with much care, before entering on their Sabbath day duties. The following facts from the N. Y. Sunday School Teachers' Magazine, will sufficiently illustrate this point.

CRITICAL QUESTIONS BY SUNDAY SCHOOL CHILDREN.

A child rehearsing the following passage, —"No murderer hath eternal life abiding in him,"—asked his teacher if any person would go to heaven that killed himself—the teacher replied, that there was no evidence from the Scriptures to believe that he would. Then said the child, looking with earnest inquiry at his teacher, "*What do you think became of Sampson*"

ANOTHER teacher speaking to his class of the flood, said, every living thing except those Noah took into the Ark was destroyed. One of his scholars said, "was every thing drowned?"—and on the teacher's replying yes—the child added, "*Were the fishes drowned too?*

A teacher while commenting on the various opinions of the Leviathan of the Scriptures, spoke of the natural history of the whale in such a minute detail as attracted one of the most observant of the class, who curiously inquired, "*What do they do with the whale's skin?*" to this the teacher was unprepared to answer; the lesson however, proved a useful one to *him*, as he resolved that every subject proposed for future instruction of his class should be carefully studied at home, that he might be fully prepared for the acuteness of juvenile inquiry.

ANCIENT INSCRIPTIONS.

In various places of Galloway, large crags are to be met with, having very ancient writings on them, some of which the antiquary deciphers, but others not; one of these, in the farm of Knokiobay, has cut deep on the upper side—

"Lift me up, and I'll tell ye more."

A number of people at one time gathered to this rock, and, after much labour, succeeded in lifting it up, with the hopes no doubt, of being well repaid for their trouble with the treasure beneath; but how must they have been disappointed, when, instead of finding any gold, they found written on its ground side,

"Lay me down as I was before."—*B. Tel.*

This is an apt illustration of the result of our efforts for the happiness of this world.—Pride, ambition, restlessness and the hope of gain, urge us on to many actions which are no sooner accomplished, than we see their impropriety.

The most accurate description of the sun can neither afford us light or warmth, so the most exact definition of divine grace cannot convey its power to the mind, till 'God, who commanded the light to shine out of darkness," shine within us.

No person that knows how to keep secrets, is ever anxious to obtain them.

A man's money should be kept in his head, but out of his heart.

TRANSLATION OF A LETTER, WRITTEN BY MOUNG SHWA-BA, TO REV. DR. BALDWIN.

Moung Shwa-Ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the Divine splendour and glory of the invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and glory of God, affectionately addresses the great teacher Baldwin, a superintendent of Missionary affairs in the city of Boston, of America.

BELOVED ELDER BROTHER,

Though in the present state, the places of our residence are very far apart, and we have never met, yet, by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear;—but now I am convinced that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost.—Therefore I have no ground for boasting, pride, passion, and self exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire, being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction.—Which circumstance, considering and meditating also on sickness, old age, and death, incident to this state of mutability, I kneel and prostrate myself, and pray before God, the Father of our Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me, and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly, I trusted in my own merits; but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and the fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink.—The bread of which we eat, will yet ferment and rise.—The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed.—Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ.—However, that we may bear patiently, derision and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatning of my own brother, and my brother in-law, who say, "We will beat and bruise, and pound you; we will bring you into great difficulty: you associate with false people; you keep a false religion; and you speak false words." However, their false religion is the religion of death. The doctrines of the cross is the religion of life, of love, of faith. I am a servant of faith.—Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover the divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together and pray to the great Proprietor of the sheep.

Thus I, Moung Shwa-Ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher, Baldwin, who lives in Boston, America.

N. B.—Translated from the Burman original, Sept. 23, 1823. A JUDSON. JR.

Providence Tract Society.—The ninth annual report of June 22, states the following interesting facts:—"A pious sick woman of colour, gave to a profane pedlar, one of our tracts entitled, '*The Swearer's Prayer*,' and seriously entreated him to read it. Soon after the pedlar called again, and acknowledged he had read the tract with deep interest. This prepared the way for religious conversation, the ultimate result of which was, the hopeful conversion of this once abandoned wanderer." A tract was presented at one of our schools to a young girl, who, in consequence of the impression made upon her mind by reading it, was induced to seek for salvation at the throne of mercy, through our Lord Jesus Christ."—Sickness very soon laid her on a bed of death; but death had lost its sting and the grave its terrors.

"Three thousand and ninety-seven children have, within the last eight years, been instructed by our Society; and in addition to this, many children have been admitted into other approved schools, at our expense.—In almost every place where the Society have sent teachers, schools are now supported, and instructors obtained by the exertions of the people."—*Bost. Rec.*

REVIVALS.

Wherever there is a revival of pure religion, it is expected as a matter of course, that irreligious men will oppose the work. But the most systematic opposition we have yet heard of, has recently taken place in the town of ———, in this state. The meetings of the pious became so many signals for assembling the ranks of opposition in the vicinity. The latter, not to be outdone by the former, had furnished themselves with a bell sufficiently large for their purpose, and the two bells had scarcely once failed of ringing together at the meetings, for a month previous to the time our informant left the place. Yet the work went on to prosper; and the ridiculous impotence of its enemies became fully manifest.

Extract of a letter to the Editor of Zion's Herald, dated New Mills, Burlington Co. New-Jersey, July 13, 1824.

"The Lord has abundantly revived the work of religion among us in this place. It commenced about the beginning of the year 1824, and has progressed steadily since; in which term, upwards of one hundred persons have professed to experience redemption through the blood of the Lamb, and are now happy in a Savior's love. The subjects of the work are mostly young persons, of both sexes, from the age of 12 to 30. Many of them are children of methodist parents, of respectability and standing in society; some also of the most abandoned young men in the place, who now promise to be ornaments to society. About 120 have joined the Methodist society in this village, & about 40 have united with two other small societies, 2 1-2 miles distant from New Mills; and the work appears to progress in the adjacent country. We are still praying and looking for a continuance of the work of grace amongst us. About one half of the inhabitants of this village, are professors of religion, nearly all of whom are members of the methodist society."

There are very few opposers to this work. Satan appears to be bound. Christ reigneth, let the inhabitants shout for joy, and let them praise the name of the Lord."

I remain your humble brother,
WILLIAM BRYAN.

BRUNSWICK, Me. July 17.

The unusual attention to religion continues among the Baptists in this town. Twenty-four have been added to the church. And it is expected that many more will soon confess Christ before men.

We understand that there is a powerful work of the Lord in Lisbon, but we have not yet learnt how many have given a scriptural evidence of conversion.—*Baptist Herald.*

A letter to the editor of the Columbian Star, mentions that a revival of religion has been recently enjoyed in Amelia, Va. during the continuance of which, there have been 75 or 80 cases of apparent conversion. The revival still continues.—*Bost. Tel.*

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 17, 1824.

The Aborigines.—The friends of Indian Missions, were highly gratified last Sabbath evening week, by a discourse from Rev. Mr. Crane, one of the Agents of the United Foreign Mission Society. He chose for his text the well known passage in Ezekiel, "*Son of Man, can these bones live?*"—After alluding to the circumstances in which the text was originally indicted, and showing its present application to the state of the Aborigines of America, he dwelt in an interesting manner, and at considerable length, on those traits of their character, and those passages of their history, that have a direct bearing on the grand question of rescuing them from heathenism and barbarity. He then showed in a clear and convincing manner, to our perceptions at least, that the popular prejudices existing against the Indians, are altogether destitute of just foundation; and concluded with an eloquent appeal in behalf of these sons of the forest, which we are happy to say, was not altogether in vain. He had preached during the day in two neighbouring villages, and the sums contributed as mentioned in our columns below, are sufficient to show that there are at least, some individuals among us that are friendly to the cause.

There is one circumstance which doubtless operates unfavourably on the minds of many people; but notwithstanding its importance, it is of a nature too delicate to be dwelt upon. Yet we would ask all those who have *witnessed any failure of success* in efforts towards civilizing and evangelizing the Indians, to look back impartially into the whole history of Missions and see what hindrances, and failures, and disappointments, and errors in management are recorded, and what experiments have failed and what have succeeded—and what difficulties, trials and sufferings, have been endured; and especially, what persevering and self-denying efforts, attended with an almost Apostolic zeal, have preceded every token of signal success:—Let these things we say, be fairly taken into account, and there is no fear for the result: It will appear after every *such* investigation, that there is no insuperable obstacle to the eventual conversion and civilization of the Indians. Look at the Cherokees—The present state of their nation is sufficient of itself to put a whole host of arguments to flight. "These dry bones are already beginning to live." The history of Elliot, and Brainerd, too; have we forgotten what was the result of their labours? If we ask where are *now* the traces of their exertions, a satisfactory solution of the question may readily be found. Immense numbers of their followers were at various times, and through the influence of more civilized nations than one, slain in battle. They have repeatedly been called out in defence of the rights of Englishmen and Americans, and yet been left to defend themselves against the neighbouring hostile tribes, till their villages and houses of worship have disappeared; and where is there a people that could in such circumstances, have maintained their standing?—And where is even the Christianized community that would not become heathen in one or two generations after the withdrawment of their privileges? Nor is it true, that the traces of former exertions are entirely extinguished:—But, we forbear. For the present we have not leisure to pursue the subject further than to state, what, perhaps, is not generally known to our readers: that, besides what is done by the American Board, the United Foreign Mission Society, confine all their operations to this one object—that their operations are increasing in extent; and that for the means employed, as could easily be proved by existing documents, they have been crowned with unusual success.

We are happy to state, that Mr. B. W. Thomas of this village, has consented to act as agent in this vicinity for the U. F. M. Society; and that he will receive all donations in money, produce or clothing, that may be forwarded to him for the Board. Mr. T. is also agent for the "American Missionary Register" published in the city of New-York, in which are contained the proceedings, views, correspondence &c., of the U. F. M. Society.

The Jews.—A Sermon was preached last Sabbath, in the 1st Presbyterian Church in this village, by Rev. Mr. Frey, and a collection amounting to $55,20, taken up in behalf of the Jews.

Our readers will find some valuable remarks on the subject of charity, in a communication entitled "Essayist No. 2d," on our last page to-day.

A communication has been received, which contains additional particulars on the subject of "Observations made," &c. under the head of Statistics. It shall receive our early attention.

We are gratified to learn by a letter from the Corresponding Secretary of the New-York State Tract Society, as well as from the publications enclosed to us, that the affairs of that institution are going on prosperously. The request communicated shall be most cheerfully complied with.

Several interesting documents have been received which shall be noticed soon.

For the Western Recorder.

Mr. Hastings,—As your paper is styled the "Western Recorder," may it not be proper for you to *record*, for the information of your readers generally, in the *western* country, and for strangers who may visit this flourishing Village from the east, as well as for a memorial to future generations who may inhabit this highly favoured spot, that many of the stones which are now going into the pavements of your streets, are brought to this place, and thrown from the boats in which they are brought, on *the Sabbath;* and moreover, that this unlawful business is carried on, to the great annoyance and deep regret of many who wish to enjoy that rest and peace which the Holy Sabbath is calculated to impart?
Utica, Aug. 16. A NON-RESIDENT.

For the Western Recorder.

Mr. Editor,—In your last paper, I took notice of a communication dated at Princeton, signed D.; and it was with regret that I observed in your correspondent, an evident design to extol the Princeton Seminary above other Institutions of the same kind, under the patronage of the same denomination of Christians. I have no objections to offer, why D. should not speak in favour of the Seminary at Princeton; but at the same time, I dislike any thing that has the *appearance of puffing*. It will not be denied, that Princeton has many and great advantages, but not more so than Andover; nor will it be admitted that Auburn, (to which D. alluded,) has not as many advantages, according to the time it has been in operation.

Your correspondent seems to imagine, that the Princeton Seminary, being under the influence and direction of the united piety and wisdom of the Presbyterian Church, is that which places it above every other Institution of the kind, in the country.

It cannot be denied, that Andover is not under as much "*united piety and wisdom*" as Princeton; and it is as well secured as to its future prospects, in point of doctrine, as any other Institution of the kind in our country.

D. further remarks, that "The Synodical Seminaries, however well directed at present, may become corrupt as soon as the particular branches of the church in which they are located, become *so*." But observes, that this will be morally impossible that such should be the fate of Princeton, "till a large majority of the Representatives of the whole church, are willing it should be so." Does not *D.* know that the Presbyteries and Synods, have the same security in point of *faith* and *practice* as the General Assembly? and that as they are amenable to the Assembly, it is as impossible that Synods should become corrupt, as that the Assembly itself should become so? Does not the same directory govern the lower judicatories that governs the higher? Where then, is the danger of *corruption* of the Seminaries, under the immediate direction of our Synods? Besides, it is well known, that the Auburn Seminary is under the patronage of the Assembly. I can assure the public, without fear of proof to the contrary, that the Seminary at Auburn, is as safe from any future supposed error, either in doctrine or practice, as the one at Princeton. That the instruction given, *is as good* at Auburn, as at Princeton. And I will say of Auburn, as *D.* has said of Princeton, "It is, perhaps, impossible, by human effort, to have any Institution better secured against error." And, that it is on as good a foundation to "promote harmony amongst the clergy."—The same reasons which *D.* offers in favour of Princeton, will operate as much for Andover and Auburn, viz.; "A large number will always be collected here, from the north and from the south, and from every section of the United States; and from their intimate acquaintance, as well as from the similarity of their instructions, they will be prepared to perpetuate friendly communications, and disposed to act in union in prosecuting extensive plans of usefulness."

I will admit with *D.*, that whatever *doctrines* are taught in the Seminary, will also be apt extensively to pervade the church.

Whatever doctrines are taught at Princeton, I presume they will have no more of a *salutary effect* on community, than those taught at the other Seminaries alluded to.

Upon the whole, Mr. Editor, is it advisable to admit into your columns any thing that gives a preference to one Institution above another, all being under the same denomination of Christians? A PRESBYTERIAN.

Religious Intelligence.

We have been gratified of late, in noticing reports of the proceedings at the last Anniversary celebrations, of various religious and charitable Societies in England, France and Ireland: and we should infer from these proceedings, that the great cause of benevolence, continues gradually to go forward. The Report of the London Miss. Society, for instance, acknowledges the receipt last year of £2,736, above the sum reported the year previous. The Report of the London Jews' Society, contains a number of interesting facts, that are favourable to the cause of Christianity among the descendants of Israel. In France, the Religious Tract Society of Paris, whose second anniversary was holden in April, had circulated the past year, 77,000 tracts, which is 14,000 increase over the year preceding—and this, in a Catholic country. In the same month, was holden, the fifth anniversary of the Paris Protestant Bible Society, from the Report of which, it appears, that auxiliary Societies are organized in 55 departments of France, and that in each of these departments, the Scriptures have been circulated gratuitously or otherwise, to the amount of several thousand copies. In the same month, too, was celebrated the first Anniversary Society for Foreign Missions; and though it had existed but fifteen months, it then embraced 9 auxiliaries—A Missionary house had been established at Paris, which then contained three Missionaries, who were preparing for the service; and one Missionary, Mr. King, had been sent to Palestine.

The Societies of Ireland, however, are altogether inadequate to supply the wants of their own country around them, though assisted by the benevolent in England. The following extract from one of the speeches, delivered before the London Wesleyan Society, furnishes a painful illustration of this fact.

"That what he stated might not rest upon general assertion, LIEUT. GORDON, said he would give one example which had come under his own observation, not connected with any particular individuals, but which respected a section of country which occupied three days of his investigation, in company with the Sheriff of one of the counties. They went out at 8 o'clock in the morning to examine the state of the population, and began an itinerant survey of the different families. They commenced with the cabin nearest the spot from whence they set out; and the investigation was so awfully interesting, that it occupied them till the sun went down. They renewed it the next day, and on the third day in the same manner. In the course of all the cabins visited in these three days, there was not found one copy of the Scriptures, nor a book on the subject of the Christian Religion, which could convey any idea of the doctrines of Christianity. There was just as much ignorance in that section, as there were people; there was not one individual who could give any account of Christianity in the vaguest manner, and this at a place not three hundred miles from that in which they were then assembled. It might give some idea of the moral state of the population of Ireland, to refer to an annual assemblage of the peasantry, who frequented particular wells, in the belief of deriving benefit from the supposed virtue of their waters. This was a specimen of a gross idolatry, which if it did not lead them to worship stocks and stones, made them worshippers of wood and water.—The only difference between these people and pagan idolaters, was, that the deities of the latter bore in their appearance some resemblance to rational beings; but in Ireland they worshipped the elements and the productions of nature. He had been accustomed to calculate the numbers of persons collected together, and there was a gentleman with him who was also a military man; and both agreed that there could not be fewer than fifteen thousand persons at one of these wells which they visited. Both were anxious to witness the progress of the ceremony, and they took their stations near the well. The ceremony commenced by the devotees drinking the water, and as soon as they had received a mouthful, they proceeded round the well on their knees, which were severely cut with the large sharp stones placed about it. He knew not whether the sight was most calculated to excite feelings of pity, or of disgust. After that part of the ceremony was gone through, they crawled about fifty yards off to a high tree, and cut off a large slip of the bark, which was considered an infallible specific against every evil. The house would not burn where this bark was; the cow would not die; and, in short, it was put in the place of that protecting Providence, under which we all lived. After this, they crept round the tree nine times upon their knees, muttering their superstitions. From the tree, they went to a holy stone at a distance of about fifty yards, near which a broad flag was elevated upon two supporters. This was supposed to possess a virtue that cured all diseases of the back; and creeping under this stone, was a certain remedy for all rheumatic pains, but especially when seated in the back. They then retired to an encampment about five hundred yards from the spot, containing about sixty-five tents, where the scene was entirely changed; and there a new account was opened with conscience; and feasting, drinking, and the most abandoned profligacies were carried on till midnight. He calculated by his watch the number of persons who went round the well on their knees in a minute; and in the three days, it amounted to upwards of eighty thousand persons! This scene was going forward every day from six o'clock in the morning, till six in the evening."

The Widow of the late Mr. Smith of Demerara, is in England, and during the celebration of the Thirteenth Anniversary of the London Missionary Society, sat down at the sacramental table in Tombridge Chapel, in company with many of the supporters of this noble Society,—persons who were the patrons of her lamented husband, and who unite with her in mourning his loss, and in doing justice to his memory. Her destitute condition appears to have called forth a general expression of sympathy. A sermon preached by the celebrated IRVING, has been printed, and the entire proceeds are devoted to her benefit. At the Anniversary Meeting of the London Missionary Society, Mr. Butterworth, a Member of the British Parliament, said he would allude but slightly to the late event in Demerara, and pass no opinion, as he might have to give his judgment in another place. He concluded by reading a letter from an esteemed friend to whom he had sent a copy of the trial, in which, after expressing surprise at the verdict, his friend says, "I opened my Will and imediately inserted 100*l* for the benfit of the widow." Of course he (Mr. B.) could not mention the name of the party, but he would state that he was a highly respectable member of the Church of England.

Facts collected from the Missionary Herald for August.

PALESTINE MISSION.

The Journal of Messrs. Goodell and Bird which has been lately received, states that they had generally enjoyed uninterrupted health during their nine months' residence at Malta—that they had chiefly devoted their time and attention to the attainment of language—that they had assisted several times a week in preaching in English to attentive auditors—also in conducting religious meetings of a more private nature—and in managing Sunday schools consisting chiefly of English and Greek children and youth of both sexes. Mr. Temple was left at Malta, as the only one sufficiently qualified to superintend the printing of modern Greek. The Missionaries speak thus of the celebration of the Lord's Supper, just before they were to depart from the island.

Oct. 22 "We this evening commemorated the death of our Lord and Savior. The ordinance was administered by Mr. Temple, and by Rev. Mr. Wilsen of the London Missionary Society; and between 40 and 50 persons, most of whom have been our constant hearers, united with us in celebrating the love and death of our common Lord. Of these persons, one was of the Romish communion, one of the Greek, and the rest of the Episcopal, Presbyterian, Independent, Baptist and Methodist connexions. It was truly a feast of love. Many of the spectators as well as of the communicants, were melted to tears."

They embarked two days after this, Oct. 24th. On the 1st of November they were in sight of Candia the ancient Crete.

On the morning of the 6th, were in sight of Cyprus at their left, "and remembered, that Paul 'left it on the left hand,' when sailing over these waters, he went "bound in the spirit to Jerusalem."

On the 7th they were still "sailing under Cyprus, because the winds were contrary"

"In the Scriptures of the old Testament," say the Missionaries, "this island was called 'Chittim.' "In the Acts of the Apostles, much mention is made of it under its present name.—It was to Cyprus that some of those came, 'who were scattered abroad, upon the persecution, that arose about Stephen.' It was here that Barnabas was born. It was here that "one Mnason' lived. It was to Cyprus that Paul and Barnabas sailed, after they had 'been sent forth by the Holy Ghost' to preach to the Gentiles. It was in this island, that the deputy of the country desired to hear the word of God, and Elymas the sorcerer sought to turn him away from the faith.' And it was here that Barnabas sailed, after he and Paul had 'departed asunder the one from the other.'"

They landed at Cyprus on the 10th, and reembarked on the 14th, in company with a Turk two Greeks, two Armenians, and an English gentleman, who had travelled in Egypt with our countryman Mr. Bradish. The company is represented as being able to read and to speak no less than fifteen different languages.

On the 15th they were in sight of the "goodly mountain of Lebanon" which Moses prayed so earnestly to behold, the summits of which were covered with snow. They arrived soon after, at Beyrout, took possession of their "own hired house," and received among other visters a Maronite Priest, of whom they speak thus.

"He brought as a present to the ladies, two beautiful pigeons, as white as the snow of Lebanon."

"In the evening the Maronite priest, whose name is Simeon, called and brought again the pigeons, which in the course of the day had made their escape. When we thanked him for his kindness, he said, in a manner the most meek serious, and impressive, 'When the infant Jesus was first brought to the temple, and the aged Simeon took him in his arms, and blessed him, the parents of the child being *poor*, had nothing to bring but a 'pair of turtle doves or two young pigeons;' and when I heard of the arrival of these good women, and thought, what have I to present to them being poor, I could think of nothing to bring but these two pigeons.

The following relates to the Arabian Females.

Dec. 6. Mr. King's instructer takes much notice of our manners and customs, especially of the attention bestowed on the ladies; and laughs very heartily that they are served first at table. This has given us an opportunity of speaking to him on the importance of female education, on the intelligence and influence of the female part of the community in America; and on the good they frequently do by instructing youth, by their epistolary and other writings, and by their activity in the cause of humanity and religion. He replied, "The English ladies have some understanding, the Arabian women have none.' Indeed women are considered of so little consequence, that to ask a man after the health of his wife, is a question which is said never to find a place in the social intercourse of this country."

14. "Several Arab women called, to whom we read the Scriptures, and upon whom we urged the importance of being able themselves to read, that they might spend their Sabbaths in a pleasant and profitable manner. One of them apeared anxious to learn, but doubted whether it was possible. The experiment, she said, was once made in a convent, and only *two* out of a large number, were found to have any understanding. We endeavored to convince her of

her error by telling her that Mrs. B. and Mrs. G. had been in the country but a few days, and yet had already learned to read several words in the Arabic, and would in a short time be able to teach them."

Rev. Mr. Jowett writes to the corresponding secretary from Malta, under date of May third, alluding to troubles experienced by the Missionaries: but a letter from Mr. Temple dated one day later, represents all the brethren as in quiet and good health in the promised land. This statement is confirmed by a letter from Mr. Goodell published in to-day's paper.

SANDWICH ISLANDS.

The Journal mentions that the king remitted the port charges, which by agreement were due from the missionaries on their landing at Honoroora. The following is given as a translation of the king's letter.

To Capt. Clasby.

Sir,—Love to you. This is my communication to you. You have well done, that you have brought hither the new missionaries. You shall pay nothing on account of the harbour. Nothing at all. Grateful affection for you.

RIHO-RIHO *I*——*i*.

An extract of a letter from Mr. Bishop to the Assistant Secretary of the Board, says the Editor, will show the general state and prospects of the mission three months later than any of our published accounts, that is, till the middle of January of the present year.

"We are still going on prosperously in our work, 'having obtained help of the Lord.' On the last Sabbath, our congregation was enlarged to a much greater number than ever attended before, in consequence of the observance of the day being enjoined by the king. We expect, likewise, that it will continue to increase for several successive Sabbaths; and we find, that the more they attend, the more willing they are to continue the practice. It is a matter of gratitude to the Great Head of the Church, that we have not first to labour in pulling down the temples of superstition ere we can find materials to build up the temple of the living God. In this respect we are privileged above our brethren in the Indies. But though we are thus favored, in another respect we labour to a disadvantage. The people are here entirely rude, without any knowledge of the arts, or sciences, without any standard of morals, without any mental culture, and with scarcely any consciousness of right and wrong, as right and wrong are regarded by the Supreme Being. Tell them that such an act is sinful, and they will assent to it readily, but will not seem in the least to know what is meant by a sin against God. In fact the common people neither have or desire to have any opinion or will independent of their chiefs, to whom they pay the most implicit deference, and whom they consider as incapable of a wrong action. It is for this reason that we pay a particular attention to the instruction of the chiefs, that through them we may obtain access to the people. If this course were not pursued, our labour would be in vain in attempting to arrest the attention of the common people.'

Riho-Riho, it seems, had been for several years contemplating a visit to the remote countries which he had so often heard of; and he had been particularly anxious to see the king and court of England. Mr. Bingham says, that on his departure,

"The people thronged the beach as he entered the boat; and their loud weeping mingled with the roaring of the cannon. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants."

CHOCTAW MISSION.

Under this head, the Herald furnishes several particulars respecting the recent religious excitement at Mayhew, which has already been noticed in our columns. The following relates to a particular instance.

"Mr. M. a white man, who has a Choctaw family and several children in the school, had very serious impressions; as had also his wife and daughter. Towards the last of April, he came to spend a Sabbath with us, hoping that some good word might be spoken to the relief of his distressed soul. On Monday morning he left us with a sorrowful heart. As he was going home, he had an overwhelming sense of his situation as a sinner. He thought he was lost without remedy. In this situation, he exclaimed, in the anguish of his soul, 'O Lord have mercy on me!' He cast himself on the mercy of the Savior. Here his soul was delivered, as we hope, from the bondage of sin. He went on his journey hardly knowing whither he went. His communion was with his God. On reaching home he embraced his family as he had never before done. A neighbour who came to his house and conducted in an insolent manner excited no emotions of anger; though a few weeks before he would have come at the peril of his life. All his acquaintance acknowledge the change, which he has experienced. In his own language, the Spirit of God met him in the wilderness, and tore his proud rebellious heart all to pieces.' His inquiry now is, 'Lord what wilt thou have me to do?' He could not rest, until he came back to spend the next Sabbath with us, and to tell us, what the Lord had done for his soul."

"This man was born in Ireland, is near 60 years old, and has passed through many scenes of uncommon peril. He was one of the two hundred who escaped the slaughter of St. Clair's defeat, when about 1200 of their comrades were either killed or wounded. In Kentucky, himself and a companion had twelve guns discharged at them, by Indians who were lying near him in ambush. His companion fell; he escaped.—How signal has been the mercy of God, in conducting, by his unseen Providence, this aged sinner, through so many perils, that when covered with grey hairs and tottering on the brink of the grave, he might here in the wilderness obtain pardon through the blood of Jesus, and an inheritance among those who are sanctified."

MR. GOODELL'S LETTER.

A Family Letter from Rev. Mr. Goodell dated Beyrout, March 23, 1824, has been put into our hands with permission to make a few extracts. The letter alludes to several things that have already been detailed in our columns, but it gives additional particulars respecting them.

"Sometimes I sit down for a few minutes to think over the names and circumstances of the many Christians, with whom I became acquainted in my tour through the States. One name often suggests another—and I love to pray for them all—wish I could now and then send them a cluster of the grapes of Eshcol, but I have not yet wandered by the streams of that brook. With Mrs. Bird and Mrs. Goodell, I spend the winter at the foot of goodly Lebanon.—The Rev. Mr. Bird is with Mr. Fisk at Jesusalem.—By the instigation of the Catholics, they have been called before the Turkish Governor, but nothing being found against them "worthy of death or of bonds," they were set at liberty.—Since that time, they have sold the Scriptures more rapidly than ever—sometimes 50 copies of the word of God or parts of the same, in a day. Thus by the providence of God, the enemy have defeated their own object.

"The Rev. Mr. King is at Jaffa, in a house on the very spot where once lived, "Simon the tanner," with whom Peter lodged. The Rev. Mr. Lewis, who is under the direction of the London Jews' Society, is at Antura, on the mountain of Lebanon:—He has with him for an instructer in Hebrew, a Jewish Rabbi—The latter is very young, but has a wife and child at Jerusalem:—He says nothing about them, but is constantly speaking of his mother and writing to her. When asked the reason of this, he said, if his wife died, he could get another easy enough; but if his mother died, he could never get another. Wives in this country are treated little better than slaves.

"Last Sabbath the Rev. Mr. Cook arrived.—He is sent out from England by the Methodist Missionary Society, and appears to be truly a godly man. I am studying Arabic, and have almost daily opportunities of reading the Scriptures to Arabs who call upon us. Sometimes I take my Bible, and go out into some of the cottages and read, especially on the Sabbath:—Sometimes I try to instruct them, and explain what I read, but it is mere *stammering*.

"I said I was studying Arabic: *Armenian*, however, is assigned to me, and to this I shall principally devote my attention. The other brethren, study Arabic, except Mr. Temple at Malta, who understands Greek exceedingly well."

INTELLIGENCE,

[*Communicated at the Boston Monthly Concert.*]

A letter from Mr. Goodell, dated Beyrout, March 30, to Mr. Temple at Malta, informs that he had heard nothing recently from Jerusalem, and of course presumed that his brethren there were in a state of quietness; for had it been otherwise, they would probably have sent a messenger to Beyrout, to communicate the intelligence. Mr. Jowett, literary representative of the Church Missionary Society, in a letter dated Malta, May 3, remarks that the circumstance created in his mind, no disappointment, and not much alarm. He has had an opportunity to witness the manner of preaching, and course of conduct pursued by the missionaries at Jerusalem, and states that "nothing could be more quiet, harmless and unimpeachably correct."

A letter was also read from the students of the Dutch Missionary Seminary at Rotterdam, ten in number, to the students of the Foreign Mission School in Cornwall, which gives a more encouraging view of the state of vital religion in Germany, than we have been accustomed to hear in former years. Instances are not unfrequent, of the conversion of Jews and others whose case is usually regarded as nearly hopeless. There are two other Missionary Schools on the continent of Europe;—one at Berlin, with twelve students, and one at Basle, with thirty-three.

Several very interesting facts, many of them drawn from actual observation, were communicated by the Secretary of the American Board, in relation to the character of the Cherokee and Choctaw Indians. The following traits were mentioned as among the most striking.

1. Their fondness for eloquence, and possession of it in a high degree.
2. The mildness of their manners, in their general intercourse with each other.
3. Their love of war.

There are several speakers among the Cherokees and Choctaws, of considerable eminence. Eloquence seems, in many cases, to be almost a gift of nature. And it is remarkable that, with the advantages of an unwritten language, and an aversion to deep thinking, their orators should speak in a style entirely above that of common conversation. Yet such is the fact.

As to manners and tone of voice, the Indians are peculiarly mild at all times and on all occasions, except when intoxicated. Spirituous liquors makes them perfectly insane. They are then dangerous. Happily there is reason to believe that intemperance is at present, less prevalent among them than formerly. They have very few words of contempt in their language—*never scold*. The most deadly hatred is indicated by such mild language as this, in the usual tone of voice:—"we are not friends—we do not wish to live any longer."—*Bost. Tel.*

Facts collected from the New-York Missionary Register.

ION MISSION.

A letter has been received by the United Foreign Mission Society, from Mr. Chapman, which gives some account of an Indian agricultural settlement that has lately been formed, by the name of Hopefield, within two miles of the Union Mission. Propositions for the establishment had been made as early as 1822, and several Indians came forward at that time; but through the ill-health of the interpreter, and some other unforseen causes, the undertaking was delayed till the first of last December. At that time, Rev. Messrs. Requa and Chapman, and Mr. Donny, began their first operations.—Rev. Mr. Montgomery, who was learning the Indian language, assisted them in their labours, and by the 19th of February, they had built two log cabins, one for themselves and the other for their interpreter. A respectable Indian family joined them in March; and afterwards three others, all of whom remained firm to their original intention, notwithstanding the opposition of their friends. The letter states also, the following particulars.

"Of the 24 acres which we design with the Divine will, to cultivate this season, we have appropriated 6 to ourselves, and the remaining 18 was divided betweeu the five Indian families, including the Interpreter.

"The soil is a mellow loam, of the richest quality and the situation is so nearly in the neighbourhood of several salt licks, that the Indians early supply themselves with meat, without material interruption to their labours. After measuring off the several lots, we began with the Indians, to fell the trees, and clear the land. The women and children unite in labouring with surprising vigour and perseverance. In addition to the constancy of the Indians in labour, it is pleasing to observe the regularity of their deportment; but especially to see with what interest they listen to the Gospel, which has begun to be communicated, by means of written sermons and prayers, without the continued interruptions of interpretation. It is also pleasing to notice their observance of the Sabbath.

"Our present situation, in connexion with the Indians, affords us much greater facilities for the study of the language, than we have ever before enjoyed. We are obliged constantly to converse with them concerning their business, and we daily spend a portion of time in translating discourses, prayers, &c. by the help of the Interpreter. In this way we are enabled to canvass words and sentences much more minutely, than we can do in rapid conversation."

The Journal of the Union Missions, represents the schools as being in the last of February, in an unusually flourishing state.

"The children both learn and labour. The prejudice in the minds of the older children against labour, is wearing away."

The Missionaries add:—

March 31.—"On the whole, notwithstanding the calamities of the nation, the Mission was never in a more prosperous state than at the close of this month. The school is increasing. God has smiled on the settlement, and blessed be his name."

GREAT OSAGE MISSION.

The Missionaries write thus:—

March 31.—"The readiness of the Indians to give up their children for instruction, is not such as could be wished, but is evidently increasing. Their prejudices are also subsiding, with respect to the utility and necessity of adopting civilized habits. Their wretchedness, especially at this season of the year, stares them in the face. The more considerate, see and acknowledge the necessity of a change in their manner of living, and that change is undoubtedly near, or they must cease to exist as a nation.

April 13.—"We have, as you will perceive by the enclosed record, twenty-two Indian youth and children in our school. Our number at present, is small; but the prospect is brightening, and we have reason to expect that a considerable addition will soon be made."

"The Mission Family are in a good state of health, and we hope, still feel the importance of the work for which they are set apart.

THE CHEROKEES.

A letter from the Cherokee Station addressed to the editor of a New-Hampshire paper, confirms the intelligence that the small pox was operating as a severe scourge to the nation; & that as late as June 24th, no vaccine matter had been procured, and that the schools would probably have to be discontinued for a time until health was restored to the people. Eleven are mentioned as having died in one family, and the disease is said to be fast spreading. The following extract relates to their religious state.

"The Lord is still carrying on his work of grace among this people. At Carmel and Hightower, there have been some new accessions since I last wrote; but the adversary of souls is a most powerful enemy. He is fighting with all his combined forces to destroy this glorious work: but how rejoicing that his kingdom must come to an end, and his throne be demolished, and the dear Redeemer's be built up on its ruins. O that the professed children of God would be faithful and pray with humble faith for that happy time when God's dear Son shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession. At this time our labour is very pressing."

The letter adds that the crops are promising in their appearance: and, that the Mission family are in health. The small pox, though near, had not reached them at the time above mentioned.

SUMMARY.

Burman Mission.—Rev Mr. Lawson writes from Calcutta, January 24, 1824, that Dr. Price is a great favorite at the Court of Ava. Mrs. Colman in a letter of about the same date, to female friends in Massachusetts, gives very encouraging information respecting the progress of the schools for the instruction of females, at Doogapore. Mrs. Colman is still engaged in the superintendence of these schools. She has now ten schools under her care, and these contain no less than 200 scholars.

Rev. Daniel Corrie, senior chaplain of the Bengal Establishment, has been appointed by Bishop Heber, Archdeacon of Calcutta.

Capt. Preble, who had arrived at Bonavista from Monrovia, left the colonist in tolerable health, though very short of provisions and with scanty means to procure more, having more than twlve days supply in store.

Unitarian Mussulman.—A letter from Mr. King the Missionary, dated at Jaffa, and addressed to the Editors of the N. York Observer, gives some account of a distinguished Mussulman with whom he spent some time in reading the Koran. This son of error and champion of the false Prophet, laboured hard to induce Mr. King to give up the Divinity of the Saviour.

Bishop Chase of Ohio, is prosecuting the object of his mission very successfully in England. One individual, Lady Resse, has presented him with £300 sterling ($1332.)

The examination of the Episcopal Theologic Seminary in New-York, was lately attended by a large body of bishops, clergy, and laity, from different parts the of Union. The trustees have unanimously expressed their opinion in favour of the erection of suitable buildings for the accommodation of the professors and students, and they will probably be located on the banks of the Hudson, in the vicinity of Greenwich.

A new stone Meeting-House, belonging to the Baptist Society in New-Haven, Conn. was dedicated to the service of God on the 27th ult.

On the 27th ult. the corner stone of *St. Thomas' Church*" was laid with appropriate ceremonies, on the corner of Houston-street and Broadway, in New-York.

Rev. Samuel Giddings, of St. Louis, Missouri, is on a visit to the Northern and Eastern states, soliciting contributions to aid in completing the erection of a Presbyterian church in that city.

It is stated in the N. Y. Religious Chronicle, that the Presbyterian Church in Morristown, N. J. has given a call to Rev. Mr. Griswold, late of Ballstown, N. Y.

Melancholy.—During a late thunder storm in Worcester, Otsego county, the house of Mr. Walter Everton, was blown down, and Mrs. Everton, two of her children, one aged 12 and the other 9, and Miss Betsey Childs aged 19, were instantly killed, and five other persons more or less injured.

Scolding.—I never knew says one, a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and calm.

The Prudential Committee of the American Board have appointed Rev. Ansel D. Eddy, of Canandaigua, N. Y. to receive donations of money, clothing, &c.

Amount of monies received into the Treasury of the American Board, from June 13, to July 12, inclusive, $2,794,71.

Mr. Hastings:

Sir,—Permit me through the medium of the Recorder, to acknowledge the receipt of the following contributions on Sabbath, the 8th of August.

From the Presbyterian Church in Whitesborough,	$18 85
" the Presbyterian Church in New-Hartford,	18 85
" the Presbyterian Church in Utica,	62 30
	$100 00

JAMES C. CRANE, Gen. *Agent* U. F. M. S.
Utica, August 9th, 1824.

DONATIONS

TO THE W. EDUCATION SOCIETY.

Amount of receipts in July, 1824.

Oneida County—Remsen, From William Platt, mdz.	$3 30
Trenton, Col. William Hicks, do.	5 00
" Mr. C. Preston, do.	75
" Mr. E. Chapin, do.	80
Whitestown, Mr. J. French, do.	38
Clinton, Gould Benedict, do.	2 00
" Andrew Blanchard, do.	1 25
Mt. Vernon, Nathan Davis, do.	16 29
Westmoreland, Dea. John Bearse, do.	4 89
Oneida Presbytery Education Fund, paid Rev. Mr. Brace, cash,	15 17
Wayne County—Newark, Benjamin Bailey, paid Rev. Mr. Brace, do.	2 50
	$52 33

JOHN BRADISH, *Treasurer.*

Literary & Scientific.

The Red Gauntlet.—A work of this title and which is the latest of the Waverly Novels, has just made its appearance in this country. We have not read it: but it is said to be better than one or two of its late predecessors.

Two persons eminent in literature, are reported to be engaged in writing the Memoirs of Lord Byron.

The *North American Review* has been proscribed in France. By a formal order of the government, its title is inserted in the list of prohibited books, and the custom-house officers are commanded not to suffer it to pass through their hands into the country. Booksellers are also forbidden to have it on sale, and it is subject to be seized when found in any person's possession. *Bost. Tel.*

Two bronze equestrian figures have been dug up in Pompeii. Four hundred Austrian soldiers are daily employed in clearing out the newly discovered street, leading to Pausilippo.

It is stated in the Charlestown Mercury, that the Hon. Judge James has prepared for publication, a Life of Gen. SUMTER, with additional Anecdotes of MARION. The work is enriched with Original Documents and Illustrations, and with an interesting and concise History of Carolina, from its settlement to the American Revolution. It is dedicated by the author to General Jackson.

The History of all Religions, by David Benedict, A. M. of Rhode Island, which has been in the press for the last 18 months, is completed, and will shortly appear in the market.

A Sermon by Rev. Dr. Spring of New-York, occasioned by the death of Rev. Mr. Whelpley, of that city, is just published.

Paul Jones.—By a very singular accident, a large collection of *original* letters to this celebrated man, have been recently found in a huckster's shop in this city. Among them, are the copies of a number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters, there is not the least doubt, for the hand writing of such men as La Fayette, Benjamin Franklin, John Adams, and fity others like them, cannot be mistaken. We understand the papers are now in the possession of Mr. Wiley, who has submitted them to the inspection of his "Den," with a view to a publication of a part. There are said to be 700 letters alone.—*N. Y. American.*

POLITICAL.

FOREIGN.

There is very little foreign news at the present time. The French Chamber of Deputies were in session at the last date. The British Parliament was prorogued on the 25th of June,—Great distress is said to prevail at Catalonia (Spain) on account of a failure in the harvest.

The Brazilian government it appears, are losing the confidence of the people; and are expecting the arrival of a hostile armament from Portugal. The legislative bodies of Mexico were in Session as late as the 9th June, and considerable apprehensions were entertained respecting the designs of the Spanish Government, and the projects of Iturbide.

London, June 23.—We understand it is the intention of our most Gracious Sovereign to visit Charlsbad for the benefit of its salubrious waters which are of peculiar efficacy in the removal of the *gout*.

ITALY—*Ancona, June* 5th.—News from Alexandria of the 20th of May, announce that the Viceroy has not yet embarked any of his soldiers, and that he shows little disposition to do so.

Prince Galitzin, minister of religion and of public instruction in Russia, has resigned, and been succeeded by admiral Schischkow.—He will receive, it is said, the direction of the posts.

Constantinople, May 10.—Business has regained some activity under the influence of tranquillity. There are daily sales of all sorts of merchandize.

DOMESTIC.

The Legislature of this State convened pursuant to the Governor's Proclamation, and after a session of five days filled up with debate, they adjourned: but not till they had passed a resolution censuring the Governor for calling them together. So the Electoral law is a second time defeated. Albany was full of people at the time, as it had been for a week previous: and there is said to have been not a little caucusing with both parties. Considerable interest was excited; but so far as we can judge from the papers issued in various parts of the state, the people in general are not much disturbed.

The French Minister, Baron de Marcuil, attended by Count de Menou, was presented to the President of the United States on the 4th instant. Count de Menou is about to return to France. On the above day, the President received the Minister from the republic of Guatimala. The same day the President gave audience to the Indian Chiefs who lately arrived at the seat of government.

Captain James Barron has been appointed by the Secretary of the Navy, to the command of the naval station at Philadelphia.

Navigation from Salina to Connecticut River.—The schooner Ontario, Captain Hubbar, is expected here in a few days from Syracuse, in this state, with a load of salt for Hartford, Connecticut. This new instance of the extension of our system of internal navigation we consider worthy of particular notice. The vessel is so constructed as to pass through the canals and locks with facility and convenience, and yet is calculated to bear the changes of wind and weather in Long Island Sound. The whole cargo amounts to 1340 bushels—of which 1200 were manufactured by Mr. Thomas at Liverpool, 90 by Mr. Byington at Salina, in pans, and 50 by the Syracuse Evaporating Company.—*N. Y. Adv.*

Post Mistress.—The Post Master General has appointed Mrs. Jane Wilson, widow of the late Hon. J. J. Wilson, to be Post Master at Trenton, in the place of her deceased husband. This appointment we are confident will give universal satisfaction.

OBITUARY.

DIED on the evening of the 9th inst. at his residence in Clinton, Oneida Co., after a sudden and severe illness of only 30 hours, Mr. Philip Taylor, aged 55 years. He was long an active and worthy member of the church of Christ.—He had enough and to spare of the good things of this life, and his hand was ever open for charitable and benevolent distribution. He lived emphatically, the life of the Christian; and his death was marked at once by a deep sense of his own imperfections, and by the lively exercise of faith in the Redeemer. The following sketch of his last moments has been communicated to us, by one who attended him.

Two or three hours after he was taken ill, he said to his daughter who was supporting him, "My dear child, you are now wiping the sweat from your fathers dying lips—you have covenanted to be the Lord's; do live more and more devoted to that God whom I hope you love and serve. Be careful to honour the religion of Jesus Christ, and never dishonour that Holy name by which you are called. Should my life be spared, I hope I should live more in the way of duty: but I am afraid I should not—I have made so many promises and have kept them so poorly. I have a wicked and deceitful heart to combat with, which discourages me. But I *do* think that now, with the assistance of my heavenly Father, I *should* live more devoted to him; and try to do more for the advancement of my dear Redeemer's kingdom in the world."

Some time in the course of the night, when a near relative came to him he said, " O what can I say to you; this one thing I *will* say—You *must* be born again, or you cannot see the kingdom of heaven. Do not let any thing in my example be the means of ruining your soul forever; give God your heart in the days of your youth."

He often prayed that the will of the Lord might be done, that God might be glorified by him whether he was yet to live or die. "In thee O Lord" said he "do I put my trust unworthy as I am." "O Lord for Jesus' sake grant that I may behold thee with an eye of faith in this trying hour." "O Lord thou hast given me every earthly good, O deny me not thy presence which is life, but through the atoning blood of Jesus Christ who alone is worthy, grant me a safe entrance through the dark valley; suffer me not to dishonor thee in my death as I have too often done in my life." Alluding to the perspiration that was occasioned by his excruciating pain he said "I *sweat*, but I do not *sweat drops of blood*." "Why should a living man complain?" "O the agonies of a bleeding Saviour!"

He was asked if he enjoyed that light and comfort that was desirable in that hour of distress: He replied, "not as I could wish, and no wonder, for I have been a rebellious child—I have not kept the commandments of the Lord—O do pray for me that I may have divine support: O Lord thou art ready to pardon repenting sinners—thou art a present help in every time of trouble." "The Lord *is* righteous—in Him will I put my trust:—Yea, I *will* trust in in God; "Tho' he slay me, yet will I trust in him." In the course of the day, he requested one of his attending physicians to pray with him; and being asked what he wished him to pray for, he replied—"Stand still and see the salvation of God." A few hours before he died, he was heard to lament that his dear companion, then sick in another apartment, could not be with him to close his eyes. He prayed for her—committed his child to the Lord—prayed for his family—for the church—for his beloved Pastor, and for the cause of his Redeemer on earth. He conversed separately with each member of his family that was present; and then, alluding to his companion, remarked, that he wished to see her once more, to bid her a long farewell.—She accordingly was carried to his bed side;—and taking her by the hand, he said, that he was about to leave her:—"Yes," she replied, "and I shall be but a step behind you in the eternal world." They conversed together for a moment, and embracing, bid each other farewell till they should meet again in the world of spirits.

Died—At Herkimer on Tuesday last, HENRY S. WHITING, Esq. formerly of Danbury, Connecticut, aged 39 years.

NOTICE.

THE Directors of the Western Education Society will meet at the Boarding-house of the Steward in Clinton, on Monday, the 25th inst. at 10 o'clock A. M.

TO PHYSICIANS.

Doct. Elnathan Judd, & Son,

BEING desirous of changing their place of residence, the former now offers for sale his Farm, House and Out Houses, together with his Office, Furniture and stock of Medicine.—Terms reasonable, and immediate possession given. Paris, 20th July, 1824.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.
Utica, August 17, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

SUNSET THOUGHTS.

How beautiful the setting sun
  Rposes o'er the wave!
Like virtue, life's drear warfare done,
  Descending to the grave;
Yet smiling with a brow of love,
  Benignant, pure and kind;
And blessing, ere she soars above,
  The realms she leaves behind.

The cloudlets edged with crimson light,
  Veiled o'er the blue serene,
While swift the legions of the night,
  Are shadowing o'er the scene;
The seagull, with a wailing moan,
  Up startling, turns to seek
Its lonly dwelling place, upon
  The promontory's peak.

The heaving sea—the distant hill—
  The waning sky—the woods—
With melancholy music fill
  The swelling heart that broods
Upon the light of other days,
  Whose glories now are dull,
And on the visions hope could raise,
  Vacant, but beautiful.

Where are the bright illusions vain,
  That fancy boded forth?
Sunk to their silent caves again,
  Aurorae of the North:
Oh! who would live those visions o'er,
  All brilliant though they seem,
Since earth is but a desert shore,
  And life a weary dream!

MUSIC.

Accent and Emphasis.—A correspondent desires information on several points respecting Accent and Emphasis in *vocal* music. His inquiries will be best answered by giving a short general exposition of the subject.

Every musician knows that the principal accent or stress of voice, falls in ordinary circumstances, on the first part of the measure: that the subordinate accents take place at the regular points of subdivision in the measures: and, that the rest of the notes are to be unaccented. Emphasis is an irregular stress of voice, that takes place either on some unaccented part of the measure, or on some accented note to which it gives additional force and meaning.

The importance of accent and emphasis is generally admitted. Without accent, harmony would become insipid, and melody could not exist: and without emphasis, though a composition might be regular, it would loose much of its significancy and expression.

Accent and Emphasis are also, equally indispensable to language. They have been defined as the very essence of words and of sentences. In prose, they are so irregular, however, as for the most part, to preclude the successful application of music; and in poetry, though subjected to the laws of versification, which in general correspond with those of musical rhythm, they are still frequently found at variance with the general rules of musical accentuation. The following two examples may suffice to illustrate this point.

ST. MARY'S.—

Let this vain world engage, &c.

Read thus—	*ac*	*ac*	*em*	*em*	*un ac*
Sung thus—	*un*	*ac*	*un*	*ac*	*un ac*

NEW 50TH.—

Not to our names, Thou only just and true,

Read—	*ac*	*un em*	*ac*	*ac*	*ac un ac*	*un*	*ac*
Sung—	*un ac un*	*ac*	*un*	*ac un ac*	*un*	*ac*

It would be easy to multiply instances where not only the force and beauty of the sentiment, but the very meaning and significancy of the words are lost through a wrong accentuation, and an improper location of the emphasis. The question then arises—What course the vocalist is to pursue in order to obviate these difficulties. And to this, it may be answered, that he should so manage in relation to the discrepancies he meets with, as not to do violence to the laws either of the musical or poetical art. Let the young vocalist first be taught to lay his stress of voice equally on the accented notes of the music, excepting those that are very high—next to apply this musical accentuation to words in such a manner, as regularly to scan the poetry. When this process has become somewhat familiar—then teach him by degrees, the necessary deviations from the general rules that are founded on the nature of language; and lastly, explain and exemplify to him the meaning, force and importance of the emphasis, without which, a performance so far at least as words are concerned, must be spiritless if not wholly destitute of expression. Nor is this a difficult task:—It will immediately appear obvious to the pupil, for instance, that the accent of all those musical notes that are applied to the particles of language, should be considerably diminished—that accented syllables, should seldom if ever receive a forcible enunciation—and, that the musical accent, though diminished, should not be entirely destroyed. Time and experience will enable him in this way, to regulate his enunciation; whereas, if the whole subject is presented to him in the first instance, as is usually the practice, his efforts will be perpetually misdirected—his attention will be too much confused, and too much occupied with a multitude of particulars to permit of his doing justice to any of them.

This statement shows at once the reason why so few vocalists, either in the sacred or secular department of the art, are found to give force and meaning to their enunciation. They never set themselves methodically to work for the purpose of acquiring it.

We might add, that Emphasis may be readily acquired, whenever the pupil is sufficiently instructed in the mysteries of accent. But as Emphasis is the principal engine employed in *musical expression*, we shall have occasion to speak of it hereafter, when it will appear in a still more interesting point of light.

For the Western Recorder.

MR. EDITOR,—I was so forcibly struck with the excellent remarks of a late correspondent of yours on the subject of Church Music, that I determined at once, to join myself to the ranks of cultivation, and endeavour to persuade others to form a similar resolution: But what was my surprise to find that but a small portion of those with whom I conversed, had ever read the article; and, that of the number who *had* read it, very few had made any particular application of it to themselves. Almost every one had his own *special and good reasons for neglect*, though his neighbour, he fancied, might be differently situated. Some plead the want of time, others, the want of taste. Some thought that the art was too difficult for their attainment; and others, that the majority of cultivators were unreasonbly particular, and that most of the pretensions of this art were unfounded: and I could not but remark, that the latter opinion was always accompanied with an entire ignorance of the whole subject—an ignorance which was the result of long continued neglect—a neglect which was the entire offspring of prejudice. It seemed to suffice this class of individuals, that they had made a very little progress in the work of imitation: their taste *fortuitously formed*, had, however, been exactly graduated by their vocal *inability*, and in consequence of this circumstance, they could sing every Sabbath day to their own entire edification, though all within hearing, were ready to wish them mute. Yet, would you believe it Mr. Editor?—these very persons appear to be conscientious and sincere in their devotions, and tenacious of their musical privileges. Many of them have become pillars in the church: and their examples of piety and benevolence shed a most happy and benign influence around them. If you can devise what steps may be taken that will have a tendeucy to convince this very respectable portion of the Christian community, that there is one important duty which they are unconsciously neglecting, you will doubtless confer a favour on them, and at any rate oblige your humble servant. X.

REMARKS.—The evils here complained of, are chiefly to be attributed to the existence of prejudice and the want of just taste: but as we know of no method either for the speedy irradication of the one, or the sudden superinduction of the other, we can only urge the conscientious cultivators of the art to the exercise of patience, industry, and prudent perseverence. A change for the better may be gradually effected; but the whole business of reformation, must evidently be the work of time.

COMMUNICATIONS.

For the Western Recorder.

THE ESSAYIST. NO. II.

In every Christian country immense sums are devoted to the relief of indigence. The proportion they bear to those collected for all other benevolent purposes united, is much greater than is commonly supposed. Including the taxes, imposed by public authority for this object, the former very considerably exceed. The manner in which more than half of the charity of the christian world is expended, cannot be an unimportant subject of consideration. And it is not rendered less so, by thoroughly effecting its purpose. In spite of what is done, pauperism is in many places on the increase, and consequently the sufferings arising from it. The intended remedy in many cases, only magnifies the evil, and the hand of the benevolent man is restrained from the fear of adding to calamities, already too great. The complying on the other hand, often give what the conscience disapproves, and importunity exacts what true benevolence would withhold.

In regarding the state of the poor, the evils arising from indiscriminate charity, first strike the attention. In professing to administer to want, we frequently administer to vice. He, who does this, may act from upright motives;—but he inflicts a deep wound on the individual and on society. To furnish the vicious with the means of indulgence is a greater evil, than to withhold from the virtuous, the supply of unavoidable wants. In the one case, we cherish crime, and ripen the seeds of iniquity. In the other, if we do not lessen physical suffering we do not increase moral evil. Shall we then, it may be asked, see our fellow-beings enduring the pangs of cold, hunger or thirst, without affording relief? By no means. But let your gifts be offered in such a way that it cannot be abused, and relieve only immediate and urgent wants.

A second evil of no small magnitude, from indiscrimate charity is, that it partially relieves from the necessity of vigorous exertion, some who are capable of it. Toward such, it is impossible to act a more injurious part. This would be readily acknowledged, were the proposed relief to extend to the whole life. But in proportion it is true for a shorter period. All require a stimulus, and that of necessity is almost the only one, which can operate where the views and efforts are confined to the indispensable articles of food, clothing and habitation. To remove this stimulus, in any case, is to open wide the door to iniquity, and consequent wretchedness. It was one of the worst effects of Convents and Monasteries in the middle ages; and is still in some degree in Catholic countries, that many persons within and without their walls, are supported in idleness at the expense of charitable individuals, or the public at large. It is part of the great order of society, that all, who have the requisite ability, should contribute to its well-being, or at least, should not be a burden upon it. This order is violated, whenever any one is unnecessarily freed from exertion by a tax on the resources of another.—Merely to avoid contributing to indolence and vice in our charitable donations, is to effect but little. We should go further—We should have an eye in giving to the *permanent* good of the sufferer. Those means of affording relief, we may be assured will be most effectual, which have a prospective influence, which tend to prevent the recurrence of future, as well as to mitigate present suffering. Nothing less than this, will answer the ends of a benevolent donor. In the case of sickness and old age, little choice is given: but in others, the *source* of the evil is of more importance than the evil itself; and to it we should direct the first attention.

Where want is the result of inability, (real or alleged) to obtain employment, wages for services performed, whether absolutely needed by the individual or not, is an admirable method of bestowing relief. Deducting the amount which the individual bestows in charity (if for example, he allows extra-compensation, or on any account the services performed, are less valuable to him,) it is obvious, that the remainder is clear gain. Thus, the amount of aid, which applied directly, would afford inconsiderable relief, becomes in this way much more effectual. Nor is it only that the benefit conferred is so much greater in this particular instance: it cherishes industrious habits, and awakens dormant feelings of independence. It kindles into a flame that spark of honourable pride, found in the bosom of almost every man, which disdains being a dependent upon another for that which he can procure for himself.

To teach the poor to help themselves, is *the chosen* way to remove poverty. He, who does this, or contributes to it, raises their moral nature, and inspires them with a self-respect, which is a more valuable acquisition than mere personal comfort.

Ignorance of the means of turning to advantage the powers they actually possess for obtaining subsistence, is a fruitful source of the calamity mentioned. From a more enlarged acquaintance with the various minor employments, and from knowing more of the encouragements, they hold out, an individual in the higher walks of life, may frequently suggest to such, as requiring no great amount of skill or practice, would suffice for procuring the necessaries, perhaps even the comforts of life. It is not alone that community, would be by this means relieved from an unnecessary burden upon its benevolence. Another is added to the class of useful citizens: it may be that another heart is made to feel, and another hand brought to cooperate in the great work of providing for the spiritual necessities of mankind. At all events, a large portion of the benevolent fund of community, which is thus disengaged, may be directed to swell other streams of bounty.

Besides providing employment, by which the poor are taught the art of *making*, much may be done by teaching them the art of *saving*. In the opinion of the writer, frugality is more rare in the dwellings of the poor than of the rich:—that is, the proportion of what is wasted to what is used, is greater. This may sound paradoxical, since, in want of economy or habits of saving seems to be implied, abundance, if not superfluity.

Yet, if we examine the circumstances, it does not appear improbable or destitute of foundation. Accustomed to a scanty supply, and that obtained from day to day, it becomes to them nearly a matter of habit to take little thought for the morrow, and to be lavish of any excess over present necessity. The custom of living from *hand to mouth*, of providing merely for the day, induces a recklessness wholly unpropitious to a careful provision against future emergencies. Little habituated to lay up in store, they scarcely *know* how. Good housewifery is a rare accompaniment of rags and broken victuals.

Where vice is the source of poverty, still more attention is requisite to the procuring cause.—Whatever aid is furnished, should be so furnished as not only to prevent perversion, but if possible, tend to a change of habit and of principle. It is desirable to annex such conditions, and impose such restrictions, besides attending to the nature of the gift itself, as to lessen temptation, and gradually lead to the sober, legitimate use of bounty, if not entirely do away its necessity. Yet, with regard to old and hardened offenders, it must be acknowledged, that the encouragement is small, and reformation nearly hopeless. In such cases, however, we should not despair. Because little can be done, it is neither humane nor scriptural to decline attempting any thing. In this, as in other cases, if we do our duty faithfully, we may reasonably hope for some good result. All is not necessarily lost, because good fruit is not immediately manifest. A more favourable concurrence of circumstances, may, at some later period, thro' the instrumentality of previous means, accomplish by divine blessing, the important and much desired end. In the natural character, the elements of good sense and correct feeling as to common things (the effect in a lower sense of Divine Grace) may exist, where circumstances have not brought them into exercise.

However small, in such cases, may be the hope of a favourable change in the individual himself, if he have a family, it is by no means so with respect to them. By seasonable care and effort, they may, for the most part, be preserved from the ruinous effects of example, and become in time, worthy members of society.* A little money or exertion, can in no way be bestowed with so great a probability of good, as in procuring their attendance at day or Sunday schools. This is a field, the culture of which will well reward the benevolent. Here may be laid the foundation of good habits for after life: here may be attained the requisite qualification for membership of the household of faith: here, may be sown the seeds of immortal blessedness.

Nor let such a one be deserted as it advances to maturity. To complete the good work, let it be provided with instruction in some suitable trade or employment. Thus to rescue a fellow being from want or infamy, and raise him to virtue or piety, may require but little expense of time and money; but it is an act which might excite the envy of the conquerer of a world.

In connexion with this subject, I would suggest the propriety and policy of an *early* attention to the calls upon our humanity. A little, seasonably administered, may prevent the necessity of much at a later period. He, who gives soon, gives twice: he who delays his gift, may not give at all. Let him then, who would give little and effectually, give *speedily;* let him, who would give not a curse but a blessing, give *wisely;* and he may claim the noblest of all titles, that of christian philanthropist. L.

* None, surely, have a stronger claim to protection, than those whose natural protectors have virtually abandoned them.

FALSE TEACHERS.

A correspondent proposes the question, whether it is justifiable for us to hear those preach who do not preach the truth:—In answer to which, he cites the following passages of scripture:—

"Cease my sons to hear the instruction that causeth to err from the words of knowledge—Can a man take fire in his bosom, and his clothes not be burned? If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:—for he that biddeth him God speed, is partaker of his evil deeds. Now, I beseech you brethren, mark them which cause division and offences, contrary to the doctrine which ye have learned, and avoid them:—And he said unto them, take heed what ye hear:—Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel;—which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.—As we said before, so say I now, again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

REMARK.—Whether it is *ever* right to be present at the preaching of one who is inculcating error, does not in our opinion, distinctly appear from the preceding passages. Yet we have no hesitation in saying, that it is highly criminal to go out of our way to hear such individuals, especially if we do so from mere motives of curiosity.

STATISTICS.

RESULT OF OBSERVATIONS, &C.

(*Continued from p.* 60.)

COUNTY OF OSWEGO.—Population, by the last census, nearly 13,000, which has considerably increased since; 13 Churches, 646 communicants, 4 Pastors and 2 supplies.—The towns in this county are large, and most of them thinly inhabited: most of the settlements are new. Missionaries, Rev. Messrs. Leavet, Moulton and Abel, employed by the United Domestic Missionary Society.

Constantia.—Population, in 1820, was 767: considerably increased since: Church 30; males, 8 or 9; no meeting house; meet in three places; congregation on the Sabbath varies from 75 to 150, few of other denominations: supplied only a few Sabbaths more, when they will be destitute: Domestic Missionary Society have allowed $60 to this place. Auxiliary, Edward Smith Pres. Sylvanus Allen, Treas. Rollin Blunt, Sec.

Granby.—Population, 555: Church 30; males, 12: raise for preaching, $100: from 50 to 100 assemble on the Sabbath; very few of other denominations. Auxiliary, Joseph Rice, Pres. Elisha H. Shepherd, Treas. and Sec.

Hannibal.—Population, 935; Church 30; males, 12: 25 families attend and give their support; meet in a school-house, from 50 to 100 on the Sabbath; raise for preaching $170. Few Methodists and other denominations. Auxiliary Job C. Conger, Pres. Abraham Watson Treas. and Sec.

Mexico.—Population, 1590; Church, 118; Have a Pastor; and are about erecting a house of worship. In the limits of this town, there are two Baptist Churches; some Methodists. Auxiliary; David R. Dixon, Sec. The Female Association also voted to become auxilary.

New-Haven.—Population 900; church, 100: support preaching three fourths of the time; have erected a meeting house this year. There is also a Baptist society, and some Methodists. Auxiliary, dea. Ari Rowe, pres. Nathaniel Marvin, treas. Oris Hart, Esq. sec.

Orwell.—Population 5 or 600; church, 15—males 5: destitute—meet in a school-house from 50 to 100 on the Sabbath—can raise for preaching, 50 or $60. There are Methodists, and some Baptists here. Auxiliary; William Worthington, pres. James B. Sanford, treas. and sec.

Oswego.—Population 1,600; church 38; males 10: A respectable congregation assemble in the court-house. There are some Episcopalians, Methodists and Baptists. Much missionary labour has been expended here. There appears at present, a prospect of the people uniting; and it is hoped that they will soon be able to support preaching. They have succeeded in raising for this purpose $400, and the Domestic Missionary Society, have allowed them this year, $100. Auxiliary; George Fisher, Esq. pres. Edwin W. Clarke, sec. and treas.

Redfield.—Population 336; church 15; males 5: destitute. Methodists the most numerous; some Baptists. There appears to be a number pious who have made no profession. As many assemble as can be well accommodated in a school-house.—They have a fund of nearly $200, for the support of the gospel; by means of which and their subscription, might raise $100.—Auxiliary; Alex'r Seymour, pres't Eli Strong, sec. and treas.

Richland.—Population 2,728—2 churches and one pastor.

Sandy Creek.—Church 70—congregation on the Sabbath 6ll a large school-house. Auxiliary; Rev. Oliver Ayer, pres. Natt. Welder, treas. Oliver Ayer, Jr. sec.

Salmon River.—Church 105: A respectable congregation assemble in the court-house on the Sabbath. A large society of Methodists who have preaching. Rev. Oliver Ayer, pres. Hiram Hubbel, sec'y and treasurer.

Volney.—Near 2,000 inhabitants: 1st church, 60:—Few of other denominations in its bounds. Congregation fill a large school-house on the Sabbath—raise for preaching two thirds of the time, $266:—Have a pastor. The Domestic Missionary Society, allow this place and the destitute congregations in the vicinity, $100. Auxiliary; Dr. John A. Paine, sec.

Volney, 2d church 19; males 7. When they have preaching, the congregation fill a school house: Destitute—can raise for preaching, $40. Some Baptists, and a few Methodists. Auxiliary; Miles Dunbar, pres. Seymour Coe, treas. and sec.

Volney, (Oswego Falls.) Church 8—males 2: destitute. When they have preaching, fill a school-house on the Sabbath: Can raise from 50 to $100. The Methodists are most numerous.

Williamstown.—Population 652: church 40: males 16: destitute—have a place of worship—congregation on the Sabbath may vary from 100 to 200: can raise for preaching, 60 to $100. Open communion Baptists and Methodists.

Florence, in the county of Oneida.—In this vicinity, church 37; males 14: destitute population 4,000 in the bounds of this society: 40 families attend and give their support. Congregation on the Sabbath, 200: are about building a house of worship—can raise for support $100. Auxiliary; Asa Jenkins, pres. Asa Barns, treas'r, Shepherd Marvin, sec.

WESTERN LAKES.

Ontario is 180 miles long, 40 miles wide, 500 feet deep; and its surface is computed at 231 feet elevation above the tide water at Three Rivers, 170 miles below cape Vincent.

Erie is 170 miles long, 60 miles wide; 120 feet deep; and its surface is ascertained to be 565 feet above the tide water at Albany.

Huron is 250 miles long, 100 miles average in breadth, 1000 feet deep; and its surface is nearly 595 above the tide water.

Michigan is 400 miles long, 50 miles wide; depth and elevation the same as Huron.

Green Bay is about 100 miles wide, depth unknown; elevation the same as Huron and Michigan.

Lake Superior, is 430 miles long, 100 miles average width; 900 feet deep, and the surface is 648 feet above the tide water.

Hence it is easy to calculate that the bottom of Lake Erie is not as low as the foot of Niagara Falls; but the bottom of each of the other lakes, it will be observed, is lower than the surface of the ocean—thus;

Ontario is two hundred and sixty five feet,	Below the surface of tide water.
Huron and Michigan three hundred & five,	
Superior two hundred and fifty three	

N. Y. Statesman.

ANECDOTES.

A Sabbath-school ticket was dropped in the street by a scholar in Petersburgh. A lady passing that way in her carriage discovered it, and supposing it to have been a Treasury note or small bill, such as were then used for change, ordered her servant to bring it to her. He did so; when lo! instead of representing a small amount of earthly treasure, she found upon it the following words. "What shall it profit a man if he shall gain the whole world and lose his own soul!" The inquiry was deeply impressed upon her mind, and in vain did she attempt to banish it—in vain she sought the circles of folly and dissipation, the thought still pressed upon her mind, "What shall it profit?"—nor did she ever find rest till she was brought to the feet of Jesus.

We have lately heard an anecdote of General JACKSON, says the Ontario Freeman, which we do not recollect to have seen published:—On a Sunday, during the late war, having given directions that there should be no working or unnecessary noise in the camp; one of his officers came to him and complained that some methodist soldiers had assembled in violation of his orders, and opened a prayer meeting.—"Go then and join them," said the general, "and request that they will not forget me in their prayers. *God forbid that praying should be an uncommon noise in my camp.*"

PUNCTUALITY.

The following is not entirely new; but perhaps some of our patrons may derive a moral from it.

When Gen. Washington assigned to meet Congress at noon, he never failed to be passing the door of the hall while the clock was striking twelve. Whether his guests were present or not, he always dined at 4. Not unfrequently new members of Congress, who were invited to dine with him, delayed until dinner was half over; and he would then remark, "Gentlemen we are punctual here. My cook never asks whether the company has arrived, but whether the hour has." When he visited Boston in 1789, he appointed 8. A. M. as the hour when he should set out for Salem; and while the Old South clock was striking 8, he was mounting his horse. The company of cavalry, which volunteered to escort him, were parading in Tremont Street after his departure, and it was not until the President reached Charles River Bridge, that they overtook him. On the arrival of the corps, the president with perfect good nature, said, "Major ——, I thought you had been too long in my family, not to know when it was 8 o'clock."—Capt. Pease, the father of the stage Establishment in the United States, had a beautiful pair of horses which he wished to dispose of to the President, whom he knew to be an excellent judge of horses. The President appointed 5 o'clock in the morning to examine them.—But the Captain did not arrive with the horses until a quarter after 5, when he was told by the groom, that the President was there at 5 and was then fulfilling other engagements. Pease much mortified, was obliged to wait a week, for another opportunity, merely for delaying the first *quarter of an hour.*

JUST received and for sale by Merrell & Hastings, No. 40, Genesee-street,
Beck's Medical Jurisprudence,
Morse's Universal Gazetteer,
——— Pocket do.
Silliman's Tour, improved edition,
Brainerd's Life,
The Faith once delivered to the Saints; a Sermon, by Dr. Beecher.
Utica, August 17, 1824.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.
Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice*
Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.
(*Store No.* 66, *Genesee-Street.*)
EDWARD VERNON.
Utica, 20th Jan. 1824. 2—tf.

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